

**December 2023 “Weekend of Wisdom” with Guy Finley**

***To Be in the World But Not of It***

**Sunday, December 17, 2023**

*To See Your True Self Look Behind the Divine Mirror of Life*

Here's the topic to see your true self look behind the divine mirror of life. And here's the key lesson. Every once in a while we have the great fortune of perceiving a moment of a such astonishing beauty or harmony that we all but lose ourselves within it. But what is far more amazing than any such vision is this breathtaking fact. Were it not for our mysterious capacity to perfectly reflect that moment, to be one with it in heart, mind, and soul. There would be no beauty or harmony to behold. Good morning everyone, and good morning to all of you, wherever you are in the world, whatever day or time it is, if you're not joining us live, I'm, I am not just glad to share what I have to share with you, but I am dedicated to that end. We stand all the time in front of a strange paradox that we don't see, let alone even begin to grasp the significance of it. And that is, on one hand, is the key lesson said that we have this capacity, this miraculous capacity to perfectly reflect the moment that we're in. So that when there is no difference between the observer and the observed, that in a moment like that our heart, our mind, our soul, every last part of us is inseparable from the beauty that it beholds. Which means in that moment the beauty isn't out there, nor is the beauty just in the consciousness that it is reflecting, but it belongs to an altogether different relationship that we're going to look at again today. And that we've been looking at for the last, actually week now, where we can start to understand some of this strange idea to what it means to be in the world but not of it. So there is a, a contradiction inherent in our capacity to find a consolation and a deep abiding spiritual contentment in the moment as it's given to us. And the fact that most of the moments that we are given, we don't want, and there's a relationship that we're going to examine in that because when is it? And really what I want to do is as best I can. What, what, what good is all of this of any teaching, let alone the one that I give if all it produces is a, is a host of dust, bunnies and cobwebs in your unconscious nature, men and women can sit and read and study and call themselves dedicated their entire existence only to find out at the end of that particular existence, they serve nothing at all because the purpose of their studies was never fulfilled. And the purpose of your studies is not to generate some new identity based on some new knowledge that you can momentarily, uh, reference and judge yourself by accordingly or others. But have I changed? It's the one thing we don't want to ask ourselves because when we're honest, if we're honest at all, we know. So very little has actually changed. For one thing, what we call change is judging ourselves after we see we didn't change. And believing that the judgment of ourself as someone who's still angry, still anxious, still frightened that that judgment and the intensity of the suffering inherent and it proves I've changed when it changes nothing, what you do in that moment, and it certainly doesn't prove that you've changed. So I want to talk about how in the name of God does this change take place and use the simplest words I possibly can. But in the end, I have to use language that perhaps many of you who are joining me for the first or 30th time don't recognize. But the language belongs to another order of consciousness and the other order of consciousness that sits above this sleeping mind cannot be dragged down into that world and made complicit with our wish to understand things so that we feel like we sit there as a knower of what's true and what's not. Why is it so hard to change? Why is whatever change that we do manage, whether it's just in, uh, appearance, in discipline, why is that change so tenuous so that like that Instead of being this beautiful, deeply spiritual, incredibly wise patient, competent, what have I missed? Nothing. A human being is just out the window just like that. You, you turn on a radio, you hear a talk, and it's been that way through millennia, through millennia. The only thing that changes are the new codes of morality that are written to change and hide the morality that never came to place. That's the only thing that changes, is the laws that human beings create to hide from themselves. That without something outside of themselves to fear, they will not be free to change. Now, who can tell me why we don't change? I'll leave the question rhetorical, but maybe you can guess if you've done any work at all. The reason we don't change is because we don't know what real change is. And even when there has been some real change, and I'll ask you to be a witness to this, were you sitting there when that real moment of change going, God, I just love all of this torment. I love how life has gone to hell in a hand basket. I love seeing, I'm an addict. I love seeing how deep this fear runs in me, how strong this greed is. I love seeing that. Does that go on in you? And yet, what are those moments of change other than inescapably? I'm given a moment of seeing something that has not only never changed, but that doesn't want to because it clings tenuously to whatever the condition that has brought it into existence again and reincarnating it. Yes or no out loud. Yes. So real change is always due to a revelation. Real change. I'm not talking about changing. I got a new house, I got a new car, you know, I'm looking, I got a, I got a, I got an implant of a six pack set of abs or I just wear my Hulk costume. And people don't know the difference. Why don't we change? Why aren't these revelations as we talked about yesterday, that's that is inseparable from the shock that produces it. Do you remember we talked about this, the courage of of being the observer. Why don't we change? Nice deep breath. Here we go. The way our present level of consciousness sees life and that's all we have to go by gauges at all points in time and always in an unwanted time gauges the direction that I must move in order to acquire the power that I need or the direction to get away from and avoid the condition that is overpowering me. So that our idea of change is always in a direction Which always implies a distance between the part of me that sees the need to change in that moment and then what I am handed over to, which tells me it's gonna take a little time to make this change. It usually uses a voice just like that. Actually. Have you not heard it? It's okay. You know it's gonna take a little while. It just be you're okay. So that both directions imply the necessity of a time to affect those changes. And if we examine, which we must do, the true teachings about the possibility of a person, you call it what you want, realizing their relationship to the divine entering the kingdom of heaven. All of those descriptions of real change are always connected to something that is related to the idea of a new mind, new eyes. To see being still, of being mindful, watchful. So that everything the truth tells a person about the nature of change points to the fact that change has nothing to do with anything that you are going to do outside of you with anything that bothers you about you or that promises to release you from what troubles you. So that simply put, where's the kingdom of heaven within and how long does it take to reach within? What is the distance to be traveled to enter into something that is already inherent intrinsic in the soul that desires not to change the way we are given the idea of change through some image that we will finally attain, but change in the sense of integration change in the sense of entering into something that is already within us that we don't know is within us. And that for our entrance into it produces by our relationship with it a new way that we relate to the whole of our own life and everyone else around us. Everybody still tracking with me? Yes. For us, our idea of change has to do with another image for us to identify with some dream that when all is said and done, whether I want to become someone new in quotes, given the idea I have of what that is, or I want to escape what I've been. Either way, those are nothing but imagined escape routes. That's why we don't change because we are by default given the path of least resistance, which is always go this way, go that way. But whatever you do, don't stay here or your dead meat. Not an expression commonly used by the divine, but there it is. How do I find the inner kingdom? Now listen, that is in the world, but not of it. Clearly the the, the kingdom is within, is it not? And yet the kingdom that is within on the other hand is not of what we presently take ourselves to be, let alone where to look. So that we have to begin to understand there needs to be a reconciliation between this idea of a distance to be covered between myself and the new awakened, liberated consciousness. If you want to use those words, and I don't even like those words anymore, I would just like to leave a moment where I felt fear, a little less fearful. I would just like a moment where I'm ready to bite somebody's head off where I taste myself before I consume them for their inability to please me. You can find and should the the most simple possible ways in which to understand this incredible consistent discrepancy, this disparity between the world that I see and my experience of the world that I'm looking at. Because the way we are, my experience of the world is always separate from the world I experience. Is it not So first part over, is there a distance to travel when it comes to real self change? No, no. Now you say that pretty aggressively, but are you not on the run the moment you have a negative reaction? What's difficult to see is in fact there is no distance to cover and anything in me that's looking out there or looking at you or looking at the future or looking at the past, that anything in me that is taken up in that moment by those thoughts is already blind to the fact that it is been tempted into this unseen, uh, identification with the nature that has produced the resistance so that I'm automatically without knowing it, removed from the possibility in that moment of discovering there's no distance to cover. Because whatever it is that needs to change is built into the consciousness that is revealed in that moment. And the fact that there is something revealing it as needful of being changed, please, this is an important idea. So change is not some new sense of self derived from some new scene that we imagine isn't that where most of our new sense of self comes from? I imagine a new scene, I'm the playwright of my own life. You are a co-author to the experience, But not the kind of experiences that come to invite you into that co-creative role where you in fact have a relationship and a responsibility to not just completing the moment as it's given to you, but in doing so completing all of your relationships in that moment. So instead of a change in scene and you get that right, that's what thought's doing rather than a change in scene. There needs to be a fundamental change in the nature of the seer. Not a change in the scene as imagined, but a fundamental change in the nature of the seer. We have talked about this so many times, have we not? And why a fundamental change in the nature of the seer Because Evidence a bounds if we were willing and honest enough to see it. I'll ask you. I know it's true in any given moment, especially one that I don't want. I am in that moment or maybe I'll start with one that I do want. You have moments, you want a certain conviction. Am I not blinded by a desire, that desire that sees only what that nature wants to see and that it cannot see what it is doing to itself or anyone else because of its identification with the one thing that it sees as vital to its wellbeing? Yes or no? This happens all the time in the simplest ways, the way some of you talk to each other. It's, it's, it's, it's, it's impossible to comprehend because the only way you can be cruel to another human being is when you see that human being as an interference to what it is that you want from them or the moment. That's only way that happens and I can't see, I am literally blind. Identification is blindness. I can't see in that moment not just what I'm doing to you, but what am I doing to myself when all I see is something outside of myself as the source of my suffering, if not keeping myself from ever investigating that it's impossible to experience myself as I am apart from the condition that brings it into my awareness. They are a singularity. And this mind in its fallen state is dedicated to ensuring that division remains in place because this surreptitious identity is a derivative of that conflict and all that it does to resolve itself. Am I going too fast? Yeah, a little bit. On the other hand, am I not blind when right in front of me it's evident that there's something there that's interfering with what I want to see. So that in that moment all I am is someone that is denying what's right there. You do this all the time incidentally with people. What do you think codependency is? You When when a person looks out and they see something or someone they don't want, what happens in you when you see someone or something you don't want? What happens in you? You are made as instantly blind as you are when you want something. So there is an instantaneous blindness connected to desire, to unconscious desire, an instantaneous blindness because it is inseparable from being identified with this, that or the other. And when I can't see what's right in front of me, for instance, maybe you can't see and I know you can't yet, that you're not gonna change people by your anger with them. You're not, you're you're, you're not gonna change people. God help them with you and your Thor, your Thor, SORE with a T in front of it with your Thor hammer, making sure that the lessons that they need are made clear to them. And the reason it's so imperative to you that they get the lesson you want to impart to them is because their pain is bothering you. And if you could just get them to line up with what you know is true, then their pain would be gone and your pain would disappear with it. And you can't see that The more you insist any other human being be something that they are, the more you make them into what you don't want and the more pain there is between you, yes or no? Yes. Now what have we come to A transition. Nice deep breath. Incidentally, this is why real spiritual work is not embraced by the masses. Not even close. Real spiritual work is always about seeing what cannot go on. It is about realizing that inside of this consciousness there is a legion of unfinished business. There is that which has been created and brought forth, that by its presence creates conflict everywhere it goes. And the divine is trying to bring about this relationship where love as is present in earth as it is in heaven. Kindness is the same. So that in all these moments, this, this incessant identification and the resistance that it produces with moments, until we can see the truth of that, we're going to take the side of resistance, aren't we the side of desire? what I've desired this new understanding, this new this, this new that I'll be free. So why it's so difficult for us is that your authentic awakening requires negation, not addition. I only want to add things to myself. I want a new idea, I want a new relationship. I want a new teacher, I want a new insight. I need, I want to, I wanna, I wanna. And it's always a process of addition, is it not? Whereas if you've heard anything I've said, it isn't a process of addition, it's a process of subtraction. It's a process of seeing what needs to be removed because its presence and painful resistance to any condition proves that it has outlived its time. Please, CSS Lewis, if you don't know him, I wish I could have, but you can know some of his writings. He said, your task is not to seek for love. He said more than that. Your task is not to seek for love, but merely to seek and find all the barriers within yourself that you have built against it. Now, how many of you think to yourself, I am a builder of barriers between myself and love. Do you? No, I am the seeker of love. I'm the one who knows almost what love is not quite perfect yet, but I'm that far away. Almost know what love is and I'm I I'm I know where it, where to find it. And so there is a distance between the love that I have yet to become and the distance and the time it's going to take for me to acquire the love. I know that I am. What a pipe dream. Do you know the expression pipe dream? Do you know where that comes from? The old opium dens up in wherever they started long, long ago. People just sitting there puffing on that pipe in heaven. And you can have that heaven if you want. You have it anyway, but that heaven is hell. You know why? by something that tells you if you will just allow this to be induced. If you'll take this into you, if you'll take this next thought, if you'll take tomorrow, if you'll take your fear, if you'll take it into you somehow or other when you take it in, you'll be able to have control over it. control but you must seek it. Let me go on. So we get this idea of negation not addition. Take a nice deep breath. Next transition. We're going a little bit deeper. Slowly but surely. The nature of real change isn't in time. It has nothing to do whatsoever with acquiring, let alone being able to control your conditions. Don't you think acquiring possessions or assuming control over unwanted moments is how you bring about change and isn't what you're trying to change in that moment that you believe is caused by exterior circumstances. What you're really trying to change is the experience of yourself in that moment, isn't it? Yes. I can't change the experience of myself until I'm able to change the relationship I have with the world that I see outside of me that I blame for the experience of myself. And the world that you judge or blame, want or don't want outside of you is not responsible for your experience. It is revealing to you the experience you have because of your relationship with it. Let that sink in. Our idea of change, it has nothing to do with departing from a world that measures change. Isn't that what it does? It measures change according to what? What is desired or not. It's endlessly measuring change. Don't you measure yourself that way? I'm not only half as angry as I used to be. No really surely I've changed. I bite my I instead of biting my tongue for 10 seconds, I do it until it hurts. But does that prove I've changed Or is it the burying of this con conflict and the pain in a human being that is still looking for a way to control the circumstances? By what? By controlling their reaction. There is no change that takes place in controlling your reaction other than the belief and the insistence that somehow the resistance I feel to this circumstance mustn't be expressed by myself. Even though inwardly I'm raging because something in me can't stand what's happened. But my reaction is telling me spiritual people don't have those reactions. Is that not conflict inside of a person? So rather than trying to depart as we are from a world that measures change according to what's desired or not, we must, if we wanna realize a world without conflict, we need to start understanding. And this is pretty deep, so I'll slow down here. What is my conflict with the world apart from it didn't follow through with how I wanted it to change or I didn't change and the world is revealing it and I don't want it. Listen to this. There is always this moment where the observer, when we are negative, resistant, always a moment where the observer is trying to change what the newly observed has revealed about the observer. I'll go slow. Here I am. I'm with you and I am trying to change you because it is revealing something about me that I don't want. And it can't be me. That's the problem. It has to be you. So that this idea, the observer meaning the me that's in this moment Trying to change as I do a sudden appearance in myself of something that shouldn't be there. And when I see what shouldn't be there, what else can I blame for? What is there that shouldn't be other than something that has shown that to me? So that without knowing it in these moments, I am forever trying to separate myself from this ceaseless, timeless, compassionate activity that is never endingly acting on me. To bring about the realization that one day, God willing, you know what guy, you can't escape that moment because that moment doesn't exist without your experience of it. So what you must learn to do if you're ever going to learn the lesson, is realize that the experience of the moment and the condition that produces it are a singularity. Why am I always, if I am trying to change or control what I see other than I don't like what I see has brought up in me. Isn't that why I'm trying to change it? It doesn't line up with what I expected when I crossed that particular path in my life and got to the place where I think I'm okay only to find out. Hmm, I'm not okay. But I would be if you were different if the world were different. Yes. Yes. Now I, were you able to follow that last part? The observer, the sense of I always is trying to change what it sees in itself. This consciousness trying to change the experience of itself because the condition that brought the experience forth is seen as responsible for the suffering of that nature. Now can you understand that until you start to see or at least suspect that everything that you do to distance yourself from what is revealed in yourself, not only doesn't change yourself, but it actually keeps that self in place. Can you begin to see that? Now can the nature that doesn't want the moment? See that I, I'm reaching, I'm trying to, I'm doing everything I can to just bring you in into this moment. Can, can. Here I am. Oh I I don't you. I'm blind, aren't I? Well it's you, but now I'm going to want you to be different or I'm gonna do something, I'm gonna move someplace else and then I'll be different. That's still distance, isn't it? So as long as there's a distance between this moment of observation and what is observed, there's no chance that the two will ever see that they are a singularity. Is there? Here's what I'm getting at. Well, for however it happens, sometimes there is something that sees that's true. That's when we really change. As I outlined, yes or no, please. Yes. So this proves that in these moments it's not my eyes alone, it was my eyes alone. I'd see it all the time then amen. If it was my eyes that was capable of recognizing this disparity, there wouldn't be disparity because no one's going to agree with the continuation of conflict. So from time to time and we give ourselves credit for this, God help us. Suddenly there is a set of eyes there that have seemingly appeared to show me everything that has been keeping me from changing. And in that split second, in that shock, if you remember again yesterday's talk in that shock, suddenly I can see what I couldn't see before and I couldn't see what I couldn't see before. what it doesn't wanna see. It wants to see what confirms it. Please. So I need another set of eyes. This is what Christ said. Those with eyes to see ears to your, I need another set of eyes. You trust your eyes. Which is the same as saying you trust what you see as the source of the reaction. You don't see the reaction or your complicity with it. Or it wouldn't just keep rolling on, I need another set of eyes. And why do I need another set of eyes? So that in that moment there is something that sees these opposites Of Me that doesn't want. And the thing that it doesn't want, that actually sees that the birth of that experience is born out of the marriage of those two things. Not because as this self takes it, that that's there and I'm here. But rather than I being here and what I am grounded in the place that I've made for myself is antithetical to any power that comes along and challenges it. And I believe they're completely different. Don't you believe the condition that you fear is separate from the you that fears it And it is not? Because there'd be no thing to fear unless there was something in you clinging to something that you think has made you fearless. Some identity, some image everybody's still following. Without these new eyes, I would never see how I compromise myself I don't know why my voice gets that high from time to time part 'cause I run out of air without new eyes. I would never see the futility of judging myself because with my old eyes, judgment makes sense. It proves I've changed. So back to CS Lewis. What I need is something to show me what it is that's between me and this divine integrity as opposed to something always pointing to what's separating me. And then the distance to cover in order to become someone who's whole and content ready. Moving on. Now in those moments, gosh, I do love in those moments where, and how many of you have had those moments? Painful? No question about it. And yet from out of them, whether it was a right at intrinsically, and it should be instantly real change does not take time. Real change is never not taking place for us. I have to go through hell and high water. I go through this and then one day, some of it, a little bit of that lesson gets in here and I'm not quite the same that I was before. That's kind of a grace. But in that moment where, where I go through that, if you want to know the truth, I'm if where I'm crucified in that moment where I agree to that I exit that moment with a strength I didn't have going into it. I exit it with an understanding that was beyond the can. But because that took place, suddenly I can see into listen. Not just the world, but the world is inseed from myself and myself is inseparable from the world. I I I can just see it. Yes I can. Yes or no and and isn't real strength, Real courage born out of the clarity of seeing that. Isn't that where it really rests as we talked about? Please, Yes. Because now I know it's not the courage of my conviction that I'm trying to become someone else. It's the courage of being shown what I've been shown. Because it would be insane to be complicit with its continuation. How can I hope to bring an end to fear when I act out everything fear tells me to do and I can't see that that's taking place and all of a sudden by a certain grace, there it is. And I can see it. Yes or no? Whose eyes, how am I doing on time? Okay, who are you still following it? Whose eyes? Whose eyes don't say God's eyes? Because the word God's eyes has nothing to do with. And by the way, I'm alluding to this idea of an allee. I I'm alluding to a relationship that exists only in the only in and of and from a trinity, never from a divided state. Where whose eyes are these? And can we get this far without which given its sight, there's no way I can change. of its plans, its pleasures and its pains that it wants to escape. Yes or no? Yeah. Whose eyes? So just a quick return to something that I've mentioned a couple times in the last month or so. Rumi had that little, it's actually a rather longer piece, but the basis of it is, is what out beyond the ideas of wrongdoing and right doing opposites, yes. Out between, beyond the ideas of wrongdoing and right doing, there's a field, I'll meet you there where the soul lies down in the grass. When the soul lays lies down in that grass, the world is twofold to talk about ideas, language, even the phrase each other doesn't make sense. And then he goes on to say, seemingly out of the blue don't go to sleep. And he continues that idea that somewhere out between and beyond these opposites, there's a field. And in that field there is no conflict in that field. There is no conflict. He goes on to say the reason there's no conflict is because in that field there is nothing apart from anything else in that field. Okay? Now you can kind of see, or at least feel you, you have, by the way, did you know your heart has eyes? You do. Your heart actually has eyes just as your mind has a, a heart. They're, they're not these separate, uh, entities the way we imagine because sometimes you can see with your heart, but your mind can't possibly understand what you just saw. Yes or no. I see with my heart, God, I get it out somewhere between wrongdoing and right doing. There's a field. I'll meet you there. I love that. that would be the only way it would ever be possible for humanity, let alone myself and my husband or my wife to get along. There must be someplace where this conflict that exists between what you make me go through and what I don't wanna be is no longer seen as a separate thing. But somehow they come together and in their unity, some eyes exist that show, holy cow, I always thought it was this, that or the other. And it's not this, that and the other are a singularity only. I just never was able to see it. And it's not till I do see it, the change takes place, yes or no because it negates the familiar sense of myself always determining where it has to go and do in order to be different still. Yes. Yes. So here's what Rumi was saying. It's right out, of course, he, this was before that. There's this passage in the New Testament Are not two sparrows sold for a penny yet? Not one of them will fall to the ground outside of your father's care. Even the very hairs on your head are numbered. I hope you're keeping track by the way. So, so don't be afraid. Are you not worth more than many sparrows? So here's this idea from two completely different traditions and each one saying the same thing. That there is a set of eyes that is there before we enter into the moment that reveals the possibility of our entrance into this new allee possibility to be in the world, but not of it between the opposing forces. There is a field that is neither one or the other. Again, we're going deep here and I don't have time to go into all this, but I do wish I did. I will, as we go over the next week or so, for every action There's a, There is an equal and opposite reaction. And this physics, which we know is verifiable. Otherwise we couldn't do most of what we do scientifically anyway. If for every action there is an equal and opposite reaction, our mind thinks that there is a distance between the action and the reaction. Because our mind sees that in the world we're in, doesn't it? Your action, my reaction, there's a distance between the two in our mind, yes or no. And what we're always trying to do is not just close the distance, but get rid of what reveals this sense of separation and the suffering inherent in it. So this is what's fascinating. If it's true and it is true, oh heck, you might, can we, can I have a few minutes extra tonight, today then bring up the picture of that, uh, of the dao please. I just wanna show you something. So this is a very familiar image. It's called the Dao. But what it represents is that on one hand there is the yin and the yang. The yin being the white active, The y uh, being, uh, passive, the yang being the, um, active. And you can see that they are circling one another and each of these, uh, black and white spaces have in them a corresponding dot of the other part. Now this is a symbol that represents what it is in some respect that I'm talking to you about because is the yin and yang, are they separate? Do they exist apart from one another? Do they they do not exist apart from one another. And yet we see what is active and what is passive as being separate from each other. I see what you've done as separate from what it does to me. I see all of this as being separate. This symbol, which is by the way, is enclosed in a circle, represents the fact that they are not opposing one another. They are ceaselessly becoming one another. That's what the black and white dot inside of the corresponding spaces repo re re refers to that that which is active is becoming passive. And that which is becoming passive, it is becomes active. Did I say that? Did I messed that up? And, and it never stops. It is creation. And yet what is active doesn't know what it is acting on in that way. It is active. What is passive doesn't know what's acting on it. And yet when they are brought together, they represent a singularity. They represent something that is coming into being but coming into being as something that is ceaseless in its coming and it is ceaseless in timelessness. That symbol is what I'm talking to you about when I say that between opposing forces. Doesn't that seem like that would be opposing forces? Yes or no? There is a field that is neither one or the other where they meet, where in fact they bleed into one another. And because that fact of that bleeding in becoming each other, there's no such thing as something in between them. That's all I see in life. Is some situation, a condition or a demand that is between me and what I want. Yes or no? Isn't that what a fear is? It's between me and what need isn't that what anger is? You are between me and the peace I had prior to our sitting down together so that this mind sees everything as being between it and the experience of itself. And the fact is that there is nothing between the consciousness and that which is reflected in it in that moment, any more than the white doesn't reflect the black and the black doesn't reflect the white because they become each other. They are a singularity that this consciousness sees as a duplicity. Yes. So if not a bird falls, if nothing, if nothing moves inside of this creative, timeless circulation of the divine, if nothing moves in there without the whole of it, Then That means that whatever we describe as being some change is factually a measurement taken by a consciousness determining from what it has measured outside of itself to what the measurement it was supposed to meet inside of us, please. And this is describing an altogether different kind of awareness, an order of awareness that is not bound by space and time. I know that's tough to understand. For us, what we call our awareness is filled with nothing but space and time and the distance to travel. That's how we see things. I have an unhappy thought. Another thought comes to take its place. And I travel, I think so to speak from what I don't want into what I do. Believing that I've gone somewhere, but I haven't gone anywhere. I've fallen into a dream that there's a place I can go to escape my own unhappiness just as I dream a happiness that is the source of my unhappiness, please. The yin in the active can't see the passive. The passive can't see the active, the influence is essentially blind to what it acts on to influence it. What is influenced by that principle or force does not know the nature of what has acted on it. They are in this world, in this world perceived as separate actions, separate events. But there is a set of eyes that we have that can see they are not separate. And without those eyes that can see the separation that pops up and says, fix this, go there without the eyes that can see there's no distance, there's no time. There's actually nothing to change at all other than allow my relationship with that moment to be changed by the nature of the seer. Because That's what change is. Change is when the observer and the observer brought together and the third party appears that in that moment, this is right out of the bug of agita osan of barat, uh, uh, Krishna is talking to uh, Arjuna. He was called the scion of barat. He says, Krishna says, I am also the knower of all the individual fields of activity. The understanding of the body as the field of activities and the soul and God as knowers of the field. This I hold to be true knowledge. Now what was he saying? First, I'm the knower of all fields of activity. Not a bird falls from the sky. Not a hair falls off of guy's head that I am not aware of in this field of, uh, engagement called creation inseparable. Nothing moves that everything doesn't quantumly engaged to use proper physical, physical terms so that nothing in that field changes that everything else. I am the knower of all these fields. Meaning that all of these fields, he goes on to say that they are in the body and I understand the body that is the field of their activities. My body is the field of the divine activity. Planetary and divine. That's what my body is made in the image of God. The microcosmic macrocosmic reflecting each other. That's what this body is. It actually is an instrument in which all of the forces of the celestial are playing themselves out. So there's that which got Krishna truth, Christ saying, I know all these things. Now how does he know all these things? He is all of these things. And how does he know the body in which all of these things is playing? Its out. He is the body. And then lastly he says, and the soul and God is knowers of the field. This I hold to be true knowledge. I am the trinity, the active, the passive. And that which reconciles them ceaselessly. And they are reconciled ceaselessly. Not because I separate myself out from what is active or passive, but because who and what I am is the field in which all of this is taking place for the purpose of revealing the perfection of this beautiful divine nature. Still tracking with me everybody. So in that moment, the seeming opposites are seen as what? In that moment, what are, here I am, let's say I'm at home. Uh, I'm having my cup of coffee and I phone rings and I look and it's Uncle Amy. And I don't like to talk to uncle, uncle Amy. He gets on my nerves. So I have an immediate, what Reaction Should I just push block all calls or I have an immediate negative reaction. Why? Because I believe that my experience of the moment is because of what Uncle Amy is. But because I have been doing the informatory proper interior work, right in that moment of feeling the anger or the fear or the impatience, suddenly something sees what I can't see. Not only does it see that I can't blame Uncle Amy for my anger or my fear, but that my fear and anger is because it doesn't want Uncle Amy to be what Uncle Amy is. So suddenly a new set of eyes is right there with me. Is it not? We're working to the end now, yes or no? And what do the new eyes allow me to do? Oh, They allow change to take place Because I'm no longer identifying and acting from what wants or doesn't want because I realize they're not separate. And in that moment, all of those forces literally, and this is the miracle of God as far as I'm concerned. though such a small handful will ever know the miracle of it in that split second change takes place. Because in that split second, the end of my timeline as it has been, is over. I'm not reincarnating that consciousness because I recognize it needs to be negated and not as a force of violence, but as a necessity of seeing that I cannot be complicit with my own conflict. Do you see it with me? Yes. Now, I have just tried for the last 56 minutes to describe to you something that is in the world, but none of it, this field where we meet, it's clearly in this world because you and I are sitting in this room, isn't it? And yet it is not of this world, is it? It permeates this world in truth. It is this world that comes from that so that it is in it, but not of it. Now, to grasp that, to understand it, we have to do a little bit of work to start what? So here I am. I'm coming to a close now, and then I'm gonna read the special writing in two minutes. Here, here I am and there's a problem. How many of you suspect? How many have a problem right now listening to me? I mean, there's gonna be a problem, yes or no in the moment of that problem. What place do I enter into in that field? We can understand. There's no problem with that. You can't have a problem without a field of opposites, right? In that moment. What, what, what place do I occupy in that split second like that? What place do I occupy the past? That would be I, I en I enter the place of identification I enter into without knowing it. Something that has summarily separated itself from the influence. And as long as I'm summarily separated from the influence, believing that it is creating my experience and that split second, there is no chance that I will ever see anything is there, let alone receive the lessons. Because that's, we said, we said that that's what the lessons are. Aren't those the, aren't those the lessons? So what I've described to you Or m describing to you that you must find out for yourself, and may God make it so that all of us increasingly or enter can enter into what my actual place in life. You were born into this world conditioned by it. And you were told this is your place. This is your place. Your place is to be this kind of person. Carry forward these traditions, hold onto these images and ideas, forward this religious belief. Be in conflict with anyone or anything that challenges what you assume to be what you have made for yourself, the place you have made for yourself. And the place that that consciousness is made for itself is hell. And I could never see it if there weren't something heavenly whose eyes were revealing that truth to me. Please. So my real place is the seer. My real place is the field that is the seer. My real place is in a constant understanding that when I know my actual place, how, look, this is shocking. Ready? Your place is not to fix other people. Your place is not to change the world into what you believe the world should be. The world is the way it is because billions of people keep trying to change it into what they believe it should be. Cover that distance, get it done. And you have nothing but conflict sewn into conflict, into conflict. When you know your actual place, which is this field, which is this. Here, The very place is humility itself. The very place is humility itself. You know why? Because in that place, you see that there is no one by your name to do what you believe needs to be done to cover the distance and make that person change into someone who delights you instead of troubles you. You have humility born out of understanding that you, on one hand, and this is such a a, a, I guess the word is paradox. As I see what a mistake I have made in making myself something grand. As I see with that I am made into something grand, but I'm made into that which sees that which I know is not just I. So I'm given a new eye that sees what I could never see before. And that is to be in this world and not of it. Let me read the special writing and then we'll have a ever so brief description of a way we can work with these ideas. Read along with me please. It's called on the threshold of another world. There is a door that swings both ways, where the difference between open and shut can be as narrow as the threshold over which that door stands guarding it. So it is with the weakness of fear and the strength of grace. Our choice, if it can be called that, is to recognize this ever present razor's edge within us. And whenever we can remember to do so, to move in the direction of what we know is good and true for us and for others, we can do no more or less than this. And it is this silent action that determines whether we enter the higher worlds within us or find ourselves shut out from those divine possibilities. Persist with your wish and your work to understand this life, this life that you have been given in your role in it. If you will remain true to this, your new intention, the time and your interior work will come when you become choiceless and you are set free accordingly. Because now you live in the world, but you are no longer of it. There's no necessity for choice, let alone of a painful kind. Do you understand? We have to make choices, But there's no necessity for painful choice in the field out beyond wrongdoing and right doing. The choice is made in the very activity and the relationship between the forces that are intersecting in that moment because they are bringing joylessly out of their relationship. A new life, a new birth. Someone is reborn. Something is reborn. That field is what we want to live in, but we don't live in it by wanting to live in it. We live, we enter into it by seeing everything that I've described to you today. So here's the exercise if you want. Ready. It's a tough bit of a bitter pill to swallow in the remaining two minutes. Stop trying to change what you don't want to see. That's part one. Stop trying to change what you don't wanna see. The, I mean, if you even understood that and attempted it, you'd have a shock. You'd have a set of eyes that would show you something that you haven't seen yet. So part one, stop trying to change what you don't wanna see. And use the awareness of that resistance to be a witness to a, what you don't want. B, the sense of self that doesn't want it. And finally, to be all three of those things at once to see my God, I don't want that because I don't wanna see myself that way. And I certainly don't want to, uh, recognize this relationship that's being revealed to me. So instead of, um, struggling to change what I don't wanna see, I'm going to agree to enter into that field where I see all that comprises it, all that comprises it. That's you. That's me. And that these set of eyes that allow me to see that these things in this field are not apart from one another, but are complimentary to creation and our realization of part of that creation perfectly. Let's take a break. Come back and have our All right, great. Let's go ahead and jump in. Oh, unless you have something guy. Oh, no. All right. We are gonna just start with our queue here. I saw that Steve had his hand up a while ago, so I'm gonna unmute Steve and we'll jump right in. Hello guy. Hi Kate. Hi everyone. Hi, Steve. I, I just, um, I, yeah, I love all the, I love I thank you so much for all these talks. Uh, it was so funny confusion in me always trying to be like, I don't know, I don't know. I don't know. And singularity is something I struggled with for so long. And while you were talking and you said a singularity for the first time, I got an image in my head that I think really helped. Like I was like, singularity is a hard word, but, uh, two sides to the same coin. And you, you look at the coin's edge and you hold it up and it's like a one I that's, it's just like a straight line. That's Exactly right. And I was like that. Okay, thank you. Because I've been like, for months, the, the, the doubt in me has been saying, wait, what am I sure am I not sure? Am I? And today, thank you, I found clarity around it and ah, it helps so much. And I was like, ah, overthinking everything again. Well, one thing I will say to you, Steve, are you ready? Yes. Take that coin and spend it. All right. Good man. Nice to hear from you. You too. All right, guy. We're gonna go to Jill in the queue next here. Okie dokie. Very good, Jill. Hi guys. Hi Jill. Um, okay, how are you? Uh, Okay. So, um, I'm gonna get right to it. So you said in the talk here, you said the observer something like the observer wants to change what it sees in itself, so it looks outward. Yes. So I kind of had something like that happen today, or not today, yesterday, where I got really angry at somebody and I really, really, really wanted to call 'em off. What? I love 'em, but I stopped because somewhere, somewhere somehow I knew that there was just, I just knew that I couldn't do that. That just something with the work. And I wasn't totally positive about why or how, but I just knew that I needed to just be quiet. Yeah. You know what, Jill? Let's go. Oh, there's no, I was quiet. Okay, listen to me, the day will come, and I hinted at this with our talk. When moments where you have maximum resistance to most unwanted moments or the experience of them, you will enter into a silent choice. And the silent choice is what you experience to some extent, but there's no reason for the silent choice other than you. In a moment's time through the eyes of something not connected to the event you were getting ready to pounce on, could see, I'm not going to hurt myself. I'm not going to kill myself to try to change something that doesn't change me or the person. So instead I'm going opt to be and remain with the eyes with the seeing of that moment. And if I really do that, Jill, then part of that seeing includes the awareness of the suffering of the one who wants to change things. And this is key. We hope in this life to escape sometime eventually when we're no longer going to have to suffer. The choice on this planet at our present level of being is not whether or not we will suffer, but to what use that suffering serves and who it serves. That's the determinant. Let's go on, uh, Kate. All right, I'm gonna come on and read a question. Guy, this came in from Juan. Hello guy. Thank you very much for your teaching. What does the unconscious nature look? I'm sorry, I'm not sure what he means here. What does the unconscious nature look like in itself? That it always rejects when showing, when showing the moment that shocks it. And does the revelation of the moment if taken soothe that part of the unconscious nature? Oh no. Might be able to interpret that better than me. Sorry. He, he's saying what is it in this unconscious nature that when it sees itself, it summarily rejects what it sees. And then he goes on to say, and if, and if on the other hand, the revelation of the moment takes precedence, does that soothe the unconscious nature? Um, did they soothe Pharaoh by making more bricks? No. When a child's having a temper tantrum and you don't cave in, is the child soothed by your willingness to help them or insistence that they see themselves as they are? Or does the tantrum increase? So duff the tantrum increase in this unconscious nature when it is repeatedly exposed to itself. Now what he asks is it that it doesn't want to see, it doesn't want to see Juan, that Juan is not who he's imagined to be. That Juan is too. Thank you very much. That's what it doesn't wanna see. Uh, when I'm angry with somebody, I believe that I am absolutely the authority and the other person, the source of my ache is outside of me in a problem. So I am too. There is me that doesn't want the experience of what I blame you bringing up in me. You do not bring anything up in me other than what is unfinished in me. Therefore, you are my friend, as Christ said, love thine enemies because you help me prepare and eat a feast in the presence of this legion of divided eyes that live inside of me. That's it. Juan. Uh, Terry's on board. Hi everyone. Hi everyone. My name is Terry. I love this. The higher eyes, lower eyes, you know, the revelation, eyes versus self-protection eyes. And I had an experience, um, recently that I, it was exactly to see how these lower eyes cannot see. They can just self-protect. I I had a nanny job. And these girls, they keep these girls so busy in all their activities, and they're just up, they go to school, then they go to all these activities. They get home at like eight o'clock at night. They're exhausted. They're doing their performances, right? So this past Wednesday, the, the mom decided to let them sleep in an extra hour and go to school late. And when you have to bring these kids into the school late, it's a private school, you have to go to the office, right? So got them ready and I get to, to the school and I bring 'em to the office. And the assistant principal grease me with this judging face, you know, like you can't get your kids to school on time. But see, that's all these eyes can see is don't shoot the messenger. I had nothing to do with, you know, the decision to bring these kids in late, like this had nothing to do with me. That's all that these eyes can see. But in that moment, the moment that that woman that look and what came up in me, the judge, you know, the judge never knows anything about anything. It just can, knows itself and what the moment means. That's what that was all about. Interior, you know, even though it didn't look like Terry had anything to do with that, she absolutely had everything to do with that moment. And so that's why it's, it's such a trick in a certain respects. It's such a trick because we can't look at the things that go on in this world that way. It's, it's a completely different set of eyes Ever. So briefly what she's describing is how many of you would go to the Grand Canyon and spend your time looking at one little cactus under a rock and then complain about how much cactus there is? You can't see one thing and see everything, but when you see everything, you see all of the ones that are involved in it. On we go, Kate. All right. We have Fiona and Jane in the queue, and I have three written questions. And of course, anyone in the audience go up and speak just as Terry did, if you wish. Um, we're gonna go to Fiona next. Ah, Fiona. Hello guy. Hi, Fiona. Well, it's really more than enough just to sit in that milieu of all these principles that're illustrating and just watch it and, um, and, and feel that discomfort a lot of the time. And what Terry was saying, and just all these, every moment to moment, you know, had this kind of preconceived ideas of what you think, you know. And I have no idea what true knowledge is. And, um, and I, and I, I'm aware and what I'm saying, sometimes when I, well, anything that I have to say is really intellectual, but I find it really beneficial just to try and, um, just to try and articulate something. No, No. It's good feeling. And it's just great for us to talk. It's great for us to talk. Yes. And I might add that when you say I'm beginning to see, I know nothing about what real knowledge is by God, you are on the threshold of real knowledge that there's no one there to know how the moment should be. The moment is delivering a new identity from the interaction of all of the conditions involved. And if I'm actually being reborn, there's no me that knows how I should be if I'm reborn. And there's no me measuring the moment, trying to take some kind of birth out of it. There's just this entrance into this field out beyond right. Wrongdoing or right. Doing into this understanding that, that, that underpins all things. And we, and who could, who could figure this out, we're, we're, we're created to participate not just in the field, but to participate as the field itself, given the limitations. And this is another talk, another story altogether. Uh, you, how many of you are, well, I'll remind you, you are in a body and this body by its nature has certain limitations, but the limitations of this body are not the limitations or the end of what it is possible for you to understand about this body. Because there is a higher body, another set of eyes that can perceive and see into all of the activity of this body. That's again, right out of the Gita when you know the three you are conscious. So anything else Fiona? you, Fiona? Yeah, she did, but I'm back the um, yes. And seeing that, seeing that isn't even me, you know, seeing that is not me. Correct. That's fantastic. You know, there's no me in any of it. It's an I Thank you. It is an eye without a me Mm-Hmm mm Because it is real eye. Mm-Hmm. Same real eye and Fiona as guy. But that real eye is aware of the me instead of having the me determined what I is. Okay. You got, I can tell you. Got it. Yeah. No, thanks guy. Okay. I'll talk to you later. Uh, Fiona Patricia's on the stage. My name is Patricia. You know, some of us just love certain movies that have something of truth in it. And, you know, science fiction, a lot of them, a lot of 'em are nonsense, but some of them, some, you know, everybody loves Star Trek. I recently watched a movie I saw years ago, but it was on Netflix last week and I watched it again called Lucy. Did anybody see that? Well, there are two, this Lucy, um, I won't go into the story, but she, she started experience more of her brain. Like we used, I forget like 8% or something. She got up to 20 and 30 and was showing what was going on as she used till she finally used a hundred percent of her brain. And, uh, Morgan Friedman was a professor that was working with her at the end. And, uh, there's two points that I loved in this movie, um, because I've had glimpses of it myself. And when you could see, and you could see certain things that that person knew certain things to put this in the movie, the producer or the writer, whoever does that. But anyhow, one of 'em was, um, at one point when she got to a hundred percent of the brain, she disappeared and turned into this black g\*\*k. I have to show it, it somehow Too clear honey Invaded all the computers. She didn't turn into black g\*\*k. She used the material of all that she had absorbed around her to produce lines that would in turn produce this ultimate, because that's all we can do. We just, we see everything through our world. This tiny little disc upon which all was stored. Yeah. So she, anyhow, um, they, they, the policeman in the room said, where'd she go? Where'd she go? And she said, I am everything. And you remember guy's little courage book that kind of said that too. But she says, I am everything. I am Everywhere And everywhere. I am everywhere. But the second thing, and I loved was, um, they asked, uh, the professor asked her, I don't remember the words, but he was asking her, why is all this or what do you remember a guy? And she said, it's because of time. And that's what this talk was about today. You know, it was explaining the field without time, you know, the, the dao without time in it and The field within which time unfolds. Yes. And she said the whole problem was time. I've been seeing that lately. Meaning the whole issue is a divided, a mind divided up into where it is and what it doesn't want to do or be there, and where it hopes to get when it won't be like that. That is the essence of division. But it doesn't exist for us without imagination, which is in part what we have fallen into a world imagined. Kate, over to you, please. All right. I just sent you a question that came in from Roy. Okay. It says, we are created to have connections to others via friendship and romantic attachments. So why then is the spiritual journey often one that we do mostly alone for many folks? I was just talking to a student here about this in all true teachings and not just what they call the old work without exception. There Are three activities, three lines to it. The first and foremost line is that one must work on themselves within themselves. That's the first line. Without that, nothing's possible. But you really can't work on yourself and within yourself unless something is giving you something to work on. What good good is a jeweler's wheel without a jewel and vice versa. And it is the intersection of our relationships with the people we know, our friends and family, and the strangers that we encounter. And the strangeness of our own thoughts that visit us as they do it is the intersection of ourselves with others, as we might call them, that grants us the awareness of this separate self seeking to console itself as it does by trying to control or change the circumstances it doesn't want. So that is another arm of this work, work with others. But the last line, which is to work in service to the world would be absolutely impossible. And it is an and it is a, an aberration of the idea when people call, while I'm working to serve this world, while secretly serving the image they have of themselves as being someone spiritual, that is a nightmare. And the proof that it's a nightmare is that all they serve is the continuation of a consciousness that knows not what it does to itself, let alone the conflict. It breeds into this world as it asserts itself there. But when a person begins to understand, actually there is no me without you. There's no self separate from relationship. Relationship is self. Who are you without whatever it is that is touching you at this very moment, let alone in the grand scheme, the invisible influences internally producing this infinite experience of awareness. There's no one there. Relationship is self. And as I actually begin to pierce that and understand that relationship is self and self is relationship, then when the fear or the anxiety or the loneliness or the anger, whatever it is that I am visited by through this reaction I have to what influences me then in that moment, I see there's no me the way I've dreamed myself to be. There's no me that has to have this or that's gotta go there, that has to have you be the way I want. There's no such self. And yet that's exactly the self that dominates this planet, which is why this planet is sinking into the corruption and suffering. It is. So if I see that I can't serve myself anymore as I've always served, to serve the way I've imagined it, it doesn't exist. It's a fig Newton, What am I to do with my life In the shock and the awareness born of it is the clarity of understanding that I must use my life now for something that I didn't even know it was possible. It be used for. Because the clarity is the action. The clarity is the action. And the more clear it is to me that I serve a mistaken identity, the more I want to not only work to bring about, the only way that identity can change, but in doing so, the end of that nature and an entrance into one, that through my change, changes the whole of the rest of humanity. That's my answer one. Katie, All right? Yes. Here I am. I am going to bring Jane in. And gosh, somebody else had their hand up and lowered it. I can't remember who it was, but raise your, oh, it was Nick. Nick, if you do wish to speak with guy, raise your hand again, but we'll go to Jane first. Merry Christmas guy. Hi, Jane. And to everyone there, I I send my love. Hold on. I'm gonna get everybody to send something back to you on the count of three. 1, 2, 3. I hope you heard that it was red. That's what I heard. Yeah, you did it. Thank you. Whatever you said, I appreciate it. Um, I have an example I think of what you're talking about. I'd like to share. I just purchased something in the evening on eBay and I realized in about a half an hour that it wasn't what I thought I had ordered. So I canceled it. And I got a message today that they couldn't cancel it because they'd already shifted, which was not possible. Um, and I, what I think was interesting, and I hope is that is the work I saw my own reaction to what I believe is, uh, a wrongdoing. And I filled out a form and I will try to do what I can to write the situation, but I didn't lose myself to the situation as I believe I would've in the past. I and I, I think you're telling us, it's not that we can't try to rectify something that might not be correct, but I guess, like I said, not lose yourself. It's not worth it. And it must be a set, another set of eyes. Let's see this. There is no value in rectifying anything if I am a wreck going into it and a wreck coming out of it. And I think that's what you've seen. Yes. No more needs to be said about it. Keep up your work, Jane. Huh? I will. Okay. Thank you guy. It's hard not to be a wreck going in, isn't it? It's like all the, all that really reveals is that a wreck has entered the scene and blames the other person for the dent in the hood and the cracked windshield. Here we go. Katie, Sometimes, I don't know if you're gonna continue speaking or should I come back on, but here I am. I'll go Katie like that. And then you'll know Katie. Woohoo. All right. Uh, I have a question that I just sent to you from Annette. Okay. She says, hi guy. So are we essentially losing ego and image and losing our mask and judgment goes out the window? I find it hard to spread ourselves thin. Time is a precious commodity, and we are drawn to focus on things that bring us joy. Annette, where did you hear the idea that time is a precious commodity? That's part of the institutionalization of this planet and the consciousness that gives rise to it. We live under the constant threat of time. Oh God, you've gotta go, you've gotta do, you've gotta get, you've gotta appear. You must make the show of it. It can't go this way. And you've got only so much time to do it. Time is a precious commodity. What we call the precious commodity of time is a torment in an unseen cell, complicit with the self that makes it, that's the precious commodity of time. But on the other hand, Annette, time is the most valuable thing you have. But it isn't time in terms of distance to be covered. It is time in the moment in which here and now, I see this nature that suffers the incessant, uh, intercession of this time. So much depends on me remaining as I'm seen by others. And I wanna be seen. Is it not so time? The precious commodity is to ensure that I have time to get everything lined up so that everything keeps being the way I need it to be, so that I can keep being who I am. And what am I, I'm in a prison called psychological time that doesn't exist without thought. The nature of thought is conflict. The nature of thought itself is conflict, can conflict, resolve conflict no matter how much time it has. So Annette, it's just a, an angle that you need to see differently. Uh, it's a perspective that has to change the whole of this work as Christ would've called it is metanoia. It's bringing about a new mind with new eyes. So that I actually see the world not through the old identity of myself, but I see it through at first the understanding I have. Then I see it through the awareness that understanding brings when it reveals what's true. And finally I enter into that, that eye alone. So we're not losing ego, Annette, we're not losing our mask. That makes it sound like I have something valuable that's being taken from me, doesn't it? Because I don't know who I am without that. And then judgment goes out the window. Judgment goes out the window. When the judge sees he's a phony. He steps down from you, step down from the influence of his bench. I'm looking at a judge in the room and not a psychological one, but a real judge, which is amazing that he's here. Actually Christ was not particularly fond of lawyers. Yeah. And the last thing is that I find it hard to spread myself thin, who could be spread more thin than someone who is trying to put all of their tendrils into the world, into every possible part and control it. What a delicious thing it is to understand there's no need for power because you sit in the place of power where harmony, kindness, patience, all of it just waits for you to enter into its world so that its actions become yours. And those actions are free of conflict because they're not trying to produce an outcome. They're participating in a rebirth. Okay. To you. All right, that was a clear cue. Thank you. Here is a note that I'm sending you from plane. It's longer, but I wanna read it because I think a lot of us aspirants relate to this and will benefit from your wisdom. Let's have it. Guy. I've had the privilege to spend years with you, listening to you and taking it in. I started with you when you told or retold the story about the scorpion and the turtle crossing the river. Mm-Hmm. My children who were quite young at the time even remember you telling that story and are able to recite. It's my nature as the lesson goes. So I've walked with you through these often dense concepts to this place, which I feel I am beginning to see. It took me a while to grasp the concept of serving two masters when I first heard it. I'm a wisdom school member and have to re-listen to your talks to absorb and feel. So all of this is background, is all of this background is to ask you what is the purpose of these lessons you referenced today as we are passive acted upon and reconciling, I can't see the forest for the trees. Thank you for walking with me. Glad to walk with you. When I was younger and had left the music business, I, my field of choices was not many at first. I became a handyman. She's, my wife is laughing, relatively speaking. I knew I had to have some work. So I'd put a flyer out saying I could do anything. I, And then I would buy the sunset book that was appropriate to that task and hire myself out. I learned a lot. I learned for one thing, the reason that I had spent my life trying to be, I did love music, but so much of what we do is the path of least resistance. using nails in a hammer and wood that you don't know how to cut. So I was a master of caulk. If something needed to be fixed, I used caulk i'd, I'd cut angles on wood that were like completely wrong, and then I just fill in with cau paint it, and it was done. And all that was good until a roof that I built collapsed in on the garage that it was supposed to protect. Serious. Oh yeah. I, I, there was, I made a lot of mistakes. I made it right. I was trying to save money by not using a lot of wood. Oh God. Talk, talk about being blind to yourself. Oh, father. Anyway, back to the point. And then I, I learned how to frame and eventually I could build a house by myself and did so. But while I was doing that, I learned from the men who had built houses before me. And one of the earliest lessons I had was I was struggling to carry three or four, 12 foot, two by six, big, big piece of wood. And as I was struggling to carry this wood across there, one of these guys who had been framing for a long time, Hey Findley, yeah, You're using too much force to carry that wood. And he showed me very simply, the right way to carry wood, which I didn't know the right way to carry wood. So from that point on, when I carried wood, not only did I know the right way, but I could see from my new understanding when someone with less experience was trying to carry the wood improperly. Do you understand? And as I learned to build houses, I could walk into any house and pretty much tell you what's behind the sheet rock. What went into the, the, the, the welding of the pipe, the, the layout, everything about it. That's what we're interested in here, Helena. We're interested in an understanding that transcends the forms. We only seen forms, now we don't have understanding of them. So as I begin to work with these ideas, as you've said, the lessons Passive, active and reconciling. Well, as I see the relationship between these things, I understand why they are related and how it relates to me. Because the way it relates to me is the more I see that they are a singularity, the more I enter into a singular world where they are constantly active so that I enter into what I understand. That's why self-knowledge is important. But self-knowledge without action to begin in incorporating that understanding through experience is useless. So it's wise self-knowledge critical, but the self-knowledge mustn't be ideas. It must be the experience born out of working with those ideas because in that integration takes place, realization. And God willing, the end of this separate sense of self, always trying to figure out where to go with what and how does it belong there. Over to you, Kate. All right, well I have one last written question and uh, we're just about at 1130, but maybe if there's someone in the room who wants to get up and speak, we can do that. Okay. Here's a question from Suzanne before You go on. I am available for hire. Oh yeah. Not to talk with you about spiritual things, but if you want something built. Oh boy. Just kidding. Okay, Katie, As if you don't already have enough to do. Yeah. Okay. Suzanne says, hi again, guy. Your talk makes me embarrassed for my behavior a few days ago when I found myself in road rage with another man. And today it hit me with something you said from another talk. When something happens to you, it is revealing to you something about you. This is exactly what you were saying, correct. I feel I already know the answer. That is exactly correct, Suzanne. You can take that one lesson all the way to the kingdom of heaven because it comes from the kingdom of heaven. I used to, I told a story a long time ago, some stories of my own stick with me. I don't know why. Some do and some don't. But one was about this man who was sent on a mission to save a princess, yada ya. And, uh, nobody could get through this evil shadow like demon that would assume the form of the night and knew exactly what the knight was afraid of and would appear as the thing feared. And so all of the knights said goodnight, Irene. And went on their merry way, not trying to deal with the demon. And one, uh, finally gets up to this point, and his steward, his apprentice, he, the knight walks up and hears this thing and the knight leans over and whispers something to this entity at which, what does the entity do when he whispers? And like, RA, uh, like Rumpelstiltskin disappears into the ground and the apprentice says, that was amazing. What did you say to that evil spirit? He said, all I said was, thank you. I didn't know that about myself. Because in the end, that end of the separation, didn't it, that end of the illusion that what I'm being given to see as a result of being around you is because of you. No, I'm beginning to see, I didn't know that about myself. And I have unfinished business, a phrase that I really like more and more these days. and not to judge ourselves as we like to do.